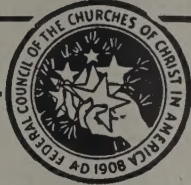
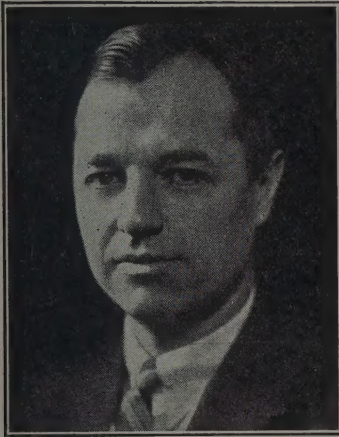


# Federal Council BULLETIN

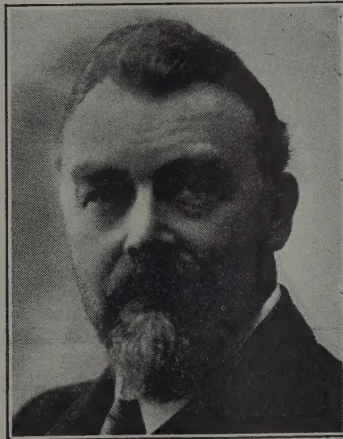
Vol. XXIII, No. 9



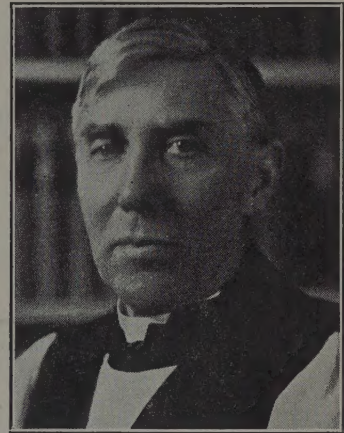
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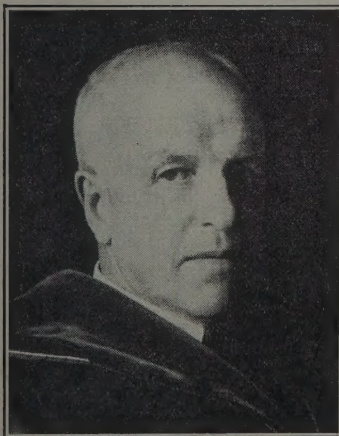
**CHARLES P. TAFT**  
Chairman of the Laymen's Sponsoring Committee of the National Christian Mission.



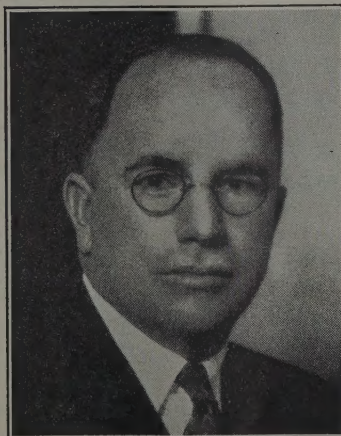
**DR. ADOLF KELLER**  
Head of the Central Bureau for Relief of the Churches of Europe, now in America.



**Rt. Rev. H. ST. GEORGE TUCKER**  
Presiding Bishop of the Episcopal Church, which now joins Federal Council.



**PRESIDENT PAUL D. MOODY**  
Released by Middlebury College to become liaison official between churches and chaplains.

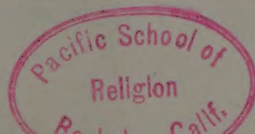


**BISHOP G. BROMLEY OXNAM**  
Methodist Bishop in New England, chairman of Federal Council's Committee on Conscientious Objectors.



**FRANCIS S. HARMON**  
Chairman of Appraisal Committee which will report to Biennial Meeting of Council.

A JOURNAL OF INTERCHURCH COÖPERATION





## Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

HOME MISSIONS COUNCIL, ANNUAL MEETING  
Atlantic City, N. J. .... December 8-12, 1940

COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING  
Atlantic City, N. J. .... December 8-12, 1940

FOREIGN MISSIONS CONFERENCE  
Atlantic City, N. J. .... December 9-12, 1940

FEDERAL COUNCIL OF CHURCHES, BIENNIAL MEETING  
Atlantic City, N. J. .... December 10-13, 1940

INTERDENOMINATIONAL COUNCIL ON MEN'S WORK  
Chicago, Ill. .... February 8, 9, 1941

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION  
Chicago, Ill. .... February 10-15, 1941

INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST  
St. Louis, Mo. .... May 1-7, 1941

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH, U.S.A.  
St. Louis, Mo. .... May 22, 1941

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH U. S.  
Montreat, N. C. .... May 22, 1941

GENERAL SYNOD, REFORMED CHURCH IN AMERICA  
Holland, Mich. .... June 5, 1941

NATIONAL BAPTIST CONVENTION, U.S.A., SUNDAY SCHOOL AND B.T.U. CONGRESS  
Houston, Texas. .... June 17-22, 1941

EVANGELICAL AND REFORMED CHURCH, NATIONAL CONFERENCE ON CHRISTIAN EDUCATION  
Lakeside, Ohio. .... June 23-26, 1941

NATIONAL BAPTIST CONVENTION, U.S.A., ANNUAL MEETING  
Cleveland, Ohio. .... September 3-7, 1941

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## Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Coöperation*

*Issued by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-TWO NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Congregational and Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church  
African M. E. Church

African M. E. Zion Church  
Colored M. E. Church in America  
Moravian Church  
Presbyterian Church in U.S.A.  
National Council of the Protestant  
Episcopal Church  
(Coöperating Agency)  
Reformed Church in America

Reformed Episcopal Church  
Seventh Day Baptist Churches  
Syrian Antiochian Orthodox Church of  
North America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

Vol. XXIII, No. 9

NOVEMBER, 1940

## THE EDITORIAL OUTLOOK

### *Prayer in Wartime*

"O God, who dost understand the dreadful path which now our feet must tread, have mercy on all who serve and suffer, that the reign of cruelty and terror and persecution may be ended. Grant that soon men may see the ghastly folly of war and learn a new way; that soon may dawn a new day when the people of all lands shall be free and happy and share as brothers the good things of this lovely earth. Forgive our enemies and grant that those who sway their counsels may learn thy truth. Forgive us our share in the sin of all the world which has brought to so many the fruit of these terrible days. Keep us from the bitterness of hatred, the temptation to revenge, the pessimism of despair. Make us sensitive to any possibility of ending conflict and building a just and righteous peace if victory is vouchsafed to us. Give us generosity of heart and mind quickly to restore the broken fellowship of nations, and to think not only of what we see to be wrong and unjust, but to look with sympathy and a readiness to make concessions on the injustice of which our enemies complain. If victory cannot be or must not be, then in the secret place of all our hearts make us calm and trustful knowing that Thou still dost reign, and that at last thy kingdom of love and brotherhood must have dominion and every dark

problem be illuminated by the rays of thine eternal light.

"Through Jesus Christ Our Lord, Amen."

*Leslie Weatherhead, City Temple, London*

### *The Goal of a Council of Churches: The Christian Community*

What is the purpose of a council of churches or other coöperative organization in any given area?

A purpose is an "inner force" that persists toward some end or goal. [This inner force furnishes a foresight of the goal to be achieved and strengthens the ability to imagine a result not yet at hand. For a council of churches the goal is the fuller realization of "the Christian Community."

In the realm of dynamics for action, few purposes could be more timely. One look around us reveals how deplorably we are divided into fragmentary and conflicting groups. An attendant at a parking station, in response to the war news, exclaimed, "This is a crazy world." In the literal sense of that word it is true, for crazy comes from the French *écrasé*, which means broken and shattered. Human beings, when responsive to the "inner force," which theologically we describe as the spirit of God in the soul of man, ought to live in a coöperative community.



They ought to use all the resources of the universe for the common good, and they do not. The ethical lag is universally apparent, and constitutes a grave threat to the life of mankind.

There is no deeper human need than this "sense of community." A lonely child, wanting companions, once said to his mother, "Mother, I wish that I were two little puppies so that I could play together." Back of the childish statement there is the profound truth of mankind's craving for community. It is this which provides the central motive for establishing a council of churches, through which comradeship may be nurtured and a "sense of community" reenthroned in the heart of humanity. Jesus' prayer for his followers stressed this same note. Why was unity desired? In order that the sense of community which exists between the Father and the Son may also be established in us through whom the world must be brought to believe. Again, in the Lord's Prayer, Jesus' emphasis upon "Our," our Father, our daily bread, our debts, our debtors, testifies to the same truth. Likewise the *Agape*,—"The Love Feast" celebrated in the early church,—and the dramatic witness of the foot-washing experience in the upper room,—all accentuate this concept of "community" so central in our early Christian tradition.

Place alongside of this two widely prevalent conditions. The first is the unholy division which scatters this "sense of community" when the various communions come to "the table of our Lord," separating Christians in their act of deepest fellowship. The second is the tendency to congratulate one another over the ability to sit down together as several members of one body to plan some conference of marginal interest to the church. For shame! Why feel congratulatory over so elementary a witness to the surging tide of "communal" feeling at the heart of the Christian Gospel? When a council of churches emphasizes the central unity of our faith, its service ceases to be opportunistic and marginal and becomes instead the synthesizing process through which our goal, the Christian community, may be approached.

The movement of church coöperation in

America has not been sufficiently alert to this aspect of a council's purpose. An analysis of the constitutional statements of purpose of thirty-eight local city and state councils, including both councils of churches and councils of religious education, shows the following declarations of purpose in the frequencies indicated in parentheses:

To furnish a coöperative approach for the churches in religious education (25), social welfare and civic righteousness (16), comity (12), to secure fellowship and coöperation (11), to effect a larger combined influence for the churches (7), to maintain effective relationships with state, national and world-wide Christianity (5), to unite the churches on work that can better be done together (3), to afford counsel on matters affecting religion and the state (3), to assist in the formation of local councils (1).

One finds here no specific reference to the "sense of community" inherent in the soul of mankind and central within the Christian Gospel. Across the years of the coöperative movement in American Christianity the goal has doubtless been to achieve the Christian community, but the directness of approach and the explicit statement of this objective have oftentimes been obscured. Without the clear projection of the Christian community as the goal, the "inner force" which persists toward the goal has often been dissipated on marginal objectives. Fortunately the rise of the ecumenical spirit in Christendom has created a new friendliness for coöperative unity. Perhaps this makes it incumbent upon coöperative leadership to redraft the statements of purpose more in harmony with the "inner force" which seeks as its goal "the Christian Community?" The concept of "a world Christian community" should be used to leaven all these statements so that a clearer portrait of the part of the local, the state, the national and the world council in a common task will be apparent.

The pioneering period should be now over. The new era with which we are confronted is an era of the corporate relations between churches in the common task of bringing the Christian community into being. This community is like the hidden framework of the universe. The op-



portunity confronting the church of Christ is that of making this hidden pattern come alive.

(In the next issue of the Bulletin an article by Dr. J. Quinter Miller will develop this point of view in terms of the specific objectives which a council of churches in any community should set for itself.)

### *The Immediate Relief Task*

The churches should not be distracted from their present task of raising funds for foreign relief. The current discussion of the conditions under which it would be advisable to admit food into conquered European countries should not divert attention from the immediate task at hand.

The channels are open to help civilian Chinese, stranded missionaries and European refugees. The spiritual ministry to prisoners of war is set up and is in need of support. In fact, all the appeals recommended to the churches by the Committee on Foreign Relief Appeals in the Churches lie outside the area of debate.

The needs are urgent,—in some cases desperate; but the response of the churches is still far from adequate. The primary difficulty is our indifference. There is no proposal before us now to raise funds to feed European countries. So we should go full speed ahead with the tasks at hand.

### *Sir Wilfred Grenfell*

The greater the Christian, the less do we associate him with any one communion. How many readers can say with which church Sir Wilfred Grenfell was affiliated? He was so big that he belonged to the Church. His memory is cherished by the whole Church, which honored him for what he was and for what he did.

Sir Wilfred once told about amputating the infected leg of a Catholic neighbor in Labrador. Later, while speaking in a Congregational Church in the United States, he asked if anyone there knew of an artificial leg that might be donated, since it was difficult to obtain them in Labrador. Following the service a Methodist woman offered a leg which her Presbyterian husband had used until his death. Grenfell concluded: "When I, an Episcopalian, took that Presbyterian leg, given me by a Methodist woman in a Congregational Church, back to

Labrador, and fitted it on my Roman Catholic friend, it enabled her to walk perfectly." The story is appropriate in an interpretation of his work.

His life was an inspiration especially to laymen. His professional ability, consecrated to Christian service, transformed the life of Labrador. When we think of him we are reminded that the Christian vocation is by no means limited to the clergy. What a different world this would be if more laymen regarded their work as a Christian vocation, as did Sir Wilfred Grenfell!

### *Uprooted Populations*

Local church programs until recently have been conducted on the assumption of a stable population and community. Now in many parishes there is no such thing. Populations are shifting as never before in the country as well as in the city. This requires changes in the church program if the needs of the people are to be met. The *New York Sun*, in a recent issue, ran an editorial on the "puzzle of the transient population," adding: "One of the problems of religious organizations . . . is the swift movement of populations." The fluidity of some urban populations is common knowledge; one pastor recently remarked, "I preach to a ferry-boat congregation." But the rural aspect of the problem is comparatively new.

Until recently it was estimated that there were two million people among the migrant families of the nation. Now the estimates are being revised upward, assuming that there are perhaps four million people in these families. The newest recruits are from the sharecroppers. The sharecropper is called a potential migrant and in 1940 it has been declared that the "grapes of wrath are stored" in the sharecropper country as well as in California and Florida and other places that have attracted migrant populations. Happily, the churches, through the Council of Women for Home Missions, have an experience of great significance. A technique for establishing service centers has been worked out. By agreement in 1920, church service to agricultural migrants is coöperative and interdenominational.



# When Ministers Get Together

**A**CROSS the land in cities and towns—occasionally organized on the county basis—there exist unnumbered interdenominational ministers' associations. It counts for something beyond the mere flocking of professional "birds of a feather" that the local leaders of the churches so frequently associate themselves across denominational lines. These associations signify fellowship in faith and service as well as in vocation. The Federal Council has long recognized them as important agencies of the coöperative Christian enterprise, and has compiled a list of over 600 with which it is in occasional correspondence.

The Council's recently appointed Appraisal Committee has invited the ministers' associations to furnish information about themselves on identical points. More than 200 local groups of ministers have responded. The following paragraphs summarize these replies, recording the more permanent characteristics and activities of the associations and suggesting their larger values.

The associations were asked to say which of three characteristics truly described their organization: were they "a voluntary fellowship bound together by professional interests" or "an important vehicle of interchurch life and coöperation," or did they "assume to reach opinions or judgments representative of the body of the local churches"? Or were they a combination of more than one of these things? Three-fourths asserted that they were fellowships bound together by professional interests; just under two-thirds that they were important vehicles of interchurch life. Only slightly more than one-fourth claimed to be organizations assuming to reach opinions or judgments representative of the body of local churches, and only six out of 100 suggested other major characteristics. A third asserted they were both professional fellowships and vehicles of interchurch life. About one-tenth more claimed two characteristics in some other combination; and twelve percent at least three. All told, three-fourths of the associations identified themselves as something more than professional fellowships and it is particularly significant that as many as one out of four felt that its judgments should be assumed to represent the churches of its community. Here, then, is specific evidence that the ministers' associations are factors of genuine importance in the realm of coöperative religious organization.

Some ministers' associations, of course, are larger and some smaller, reflecting the size of their communities. In 190 answers to the question: "How many Protestant ministers in the community are eligible to membership?" the reply was more than 50 in 37 cases; 25-49 in 36 cases; 12-24 in 59 cases and less than 12 in 58 cases. This means that the associations concern relatively small bodies of ministers in most cases. Three-fourths reported

themselves as meeting monthly or less often and in only three cases were meetings held more frequently than once in two weeks. Average attendance was reported as less than 12 per meeting in three-fourths of the cases; over 25 in only three cases and never over 50.

An important issue from the standpoint of effective coöperative organization is that of the general lack of lay participation in the plans and activities. If the associations generally felt the need of actually making representative decisions in behalf of the churches, they would doubtless associate lay representatives with them in some capacity, or at least would habitually secure the counsel and assistance of laymen. Such measures would give an association a sort of intermediate status between a purely voluntary activity of a professional group and the fully representative action of locally organized churches. But only thirty out of 195 answers say that the ministers' associations associate the laymen with their deliberations and actions in any stated or habitual way; while 155 definitely say they do not, and 10 make qualified answers. Here is a point to be considered if the ministers' associations are more definitely to become vehicles of interchurch life and coöperation, and are to reach decisions assumed to reflect the mind of the churches.

What do the ministers' associations do? What actual performance justifies the frequent claim that they are "important vehicles of interchurch life and coöperation?" Here are the replies covering the last two years:

<i>Activity</i>	<i>Number Replying</i>
Sponsored regularly recurrent observances.....	180
Approved or carried out community or religious campaigns....	143
Passed resolutions on matters of common Christian concern....	142
Religious Education.....	135
Sponsored financial appeals to the churches for "causes" of common interest.....	99
Evangelism .....	91
Social Service.....	62
Comity .....	37
Other .....	19

These replies help one to construct a picture of what the average ministers' association does. Most of them provide for the coöperative observances of the chief seasons of the Christian year. Well toward one-half of them carry on community campaigns or pass resolutions in matters of common Christian concern. Three out of every 5 promote coöperative action in the field of religious education and nearly half sponsor common financial appeals or undertake coöperative evangelistic work of some kind. Considerable fractions engage in other activities.

The most frequent ministers' association program will



include at least four out of 9 activities listed in the table; 86 percent of the 200 are carrying on 3 or more; and 17 percent, 7 or more. In short, a significantly large and varied coöperative program is developing in numerous communities through the ministers' associations. These merit sincere recognition as part of the total coöperative enterprise and constitute promising foundations for a more complete and representative version of community coöperation.

What is the relationship of the ministers' associations to larger coöperative organizations which exist in communities where they are? To the question whether there are local councils or federations of churches in their communities 33 answered yes; 160, no; 4 say they themselves are regarded as councils of churches. Thirty-nine claim to be related as departments or affiliated organizations with local councils of churches or Y.M.C.A.'s or county Christian organizations of some sort. In 11 cases where the community has a council or federation, the ministers' association is not related; and 8 replies imply that the

situation is ambiguous. Very generally, however, the ministers' associations are related in some way to more comprehensive coöperative agencies where such exist.

A final question was posed to the ministers' associations where no organized council of churches exists: "Has your organization ever considered a possible expansion of membership and function so as to make it substantially a local council of churches?" Of the 160 cases to which the question applied, 31 answered yes; 120, no, while 16 gave qualified replies. Some of the 120 are already carrying on varied coöperative programs in behalf of the churches. Others might do so. Most of them might more fully justify their claim to be "important vehicles of inter-church life and coöperation" and might genuinely qualify as local councils or federations if they would do four things: (1) expand their plans moderately; (2) associate laymen in their counsels; (3) get formal authorization to act for their churches, and (4) raise a little more money.

FRANCIS S. HARMON

## Episcopal Church Votes to Join Federal Council

THE General Convention of the Protestant Episcopal Church, meeting in Kansas City, Mo., by vote of the House of Deputies on October 12 and by vote of the House of Bishops on October 14, decided in favor of full membership in the Federal Council of the Churches of Christ in America. The Episcopal Church through its National Council has long coöperated in most of the Federal Council's work but has not hitherto been officially a component member. When the action of the Episcopal General Convention has been formally recognized and approved at the Biennial Meeting of the Federal Council next month, the Episcopal Church will be one of the constituent bodies which together make up the Council.

The vote in the Episcopal House of Deputies was taken by dioceses, the clerical and the lay delegates from each diocese voting separately. The final vote was 95¼ to 41½ in support of Council membership. In the House of Bishops the vote was 60 to 36.

The primary reason for membership, as voiced on the floor of the Convention, was that the unity of the Christian forces would thereby be furthered.

The Protestant Episcopal Church includes approximately 1,500,000 communicant members in 7,400 parishes. It comprises one hundred six dioceses or missionary districts. It is a part of the world-wide Anglican family, of which the recognized spiritual leader is the Archbishop of Canterbury. All branches of the Anglican fellowship meet decennially in conference at Lambeth Palace in London.

The Presiding Bishop of the Church is Right Rev.

Henry St. George Tucker, who was for many years a missionary in Japan and later the Bishop of Virginia. Under the terms of a decision made by the General Convention at Kansas City, the Presiding Bishop will have the Cathedral in Washington, D. C., as his seat, although his office as head of the National Council will continue to be in New York.

Membership in the World Council of Churches (in process of formation) was also approved, by a unanimous vote, following the earlier action on membership in the Federal Council.

The Convention heard Rt. Rev. Noel B. Hudson, who came from London as representative of the Church of England, speak about the plight of its missions under the stress of war. The Convention lauded a movement for the assistance of the Anglican missionary work.

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### Alternatives to Military Service

The Federal Council's Committee on the Conscientious Objector is in consultation with government officials concerning the "work of national importance under civilian direction" to which will be assigned those conscientious objectors who are opposed to "non-combatant service." The Committee is representing the interests of the churches in this matter, and, as the government's plans mature, will be prepared to provide information. Other activities of the Committee have been reported in previous issues of the BULLETIN. Bishop G. Bromley Oxnam is Chairman.



# European Churches Need Help Now

By ADOLF KELLER

(Dr. Adolf Keller, of Geneva, Switzerland, General Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, is an outstanding authority on religious conditions in Europe.—Editor)

WAR is a great destroyer not only of homes, property and human life, but of churches and of their manifold activities. The preaching of the Gospel is interrupted when, as in France and Germany, half of the ministers in certain provinces have been mobilized and are, partly, prisoners today. Evacuated parishes are more or less destroyed, parishes scattered as they are over large distances where it is nearly impossible to build up a new parish life. Many charitable institutions of the churches have not lost their original inspiration which Christian love alone can give, but they have lost their means of existence, former contributors having fled or been killed or lost their fortunes. A Belgian evangelical children's home wrote us when Belgium was conquered that they had food only for a few weeks and did not know how to feed the children after that period. When one travels through Spain, one meets an appalling misery in that even well-to-do friends could not invite one to a meal in Barcelona because they had no bread, no meat, no oil, no rice.

A general impoverishment is invading the Continent and a shortage of food can be observed in wealthy countries like France in that everybody is afraid of famine and a hard winter, and for the present no other solution is seen in such countries, in western as in eastern Europe, as for instance in Lithuania, than that thousands of the least resistant human beings—children, old and sick people—have to die. Human life has become cheap in Europe and, for many who sleep along the roads or have not enough to eat in concentration camps, death has lost its terror.

The European churches do their utmost, either directly or through the European Central Bureau for Inter-Church Aid, sponsored by the Federal Council of Churches and strongly recommended by the ecumenical church conference at Utrecht, to help their suffering sister-churches, and, in general, to support human lives, where they are in danger. The Scandinavian Lutheran churches made a tremendous effort to help Finland and Norway, and the Reformed Church of Switzerland sent a gift of nearly 200,000 Swiss francs to the Lutheran Church of Finland—a generous proof of the ecumenical spirit. The Central Bureau for Inter-Church Aid sent such help also to the French and Belgian churches and food packages to Polish and Ukrainian Evangelicals living now under German occupation.

But Europe is becoming so impoverished and food so scarce that we can no longer do it alone. Thousands will have to face starvation if America will not step in and send help.

There are thousands of Christian refugees who must be supported—members of the Christian Church, who live in the countries around Germany or are prepared for emigrating overseas if travelling expenses are provided. They are in despair because funds and food are lacking.

There are thousands of fugitives in France, Switzerland, Hungary and Roumania who present themselves to the Christian relief agencies and ask for a shirt, a pair of shoes, a pair of trousers.

There are innumerable evangelical families in France, Spain, former Poland, Lithuania, Roumania where hunger is a daily guest and where to buy a pair of shoes or coal means a catastrophe. The catastrophe which we have to face means not simply starvation but it is a danger to faith. Because thousands will ask: "Is it God's will to let us perish? Is it possible that we are abandoned by the large Christian family all over the world? Is Christian solidarity a reality or is it a lie?"

These questions must stir the American churches more than anybody else. Because America alone can be the Good Samaritan today, who is feeding the hungry, clothing the naked and giving shelter to the homeless and so doing what Christ wishes us to do. Can, will America listen to this call so urgent as never heard in history? Will America do what some European churches did in the seventeenth century when they sent collections to their American fellow-Christians to protect them from starvation? We know, of course, of the political and technical considerations which seem to be obstacles to such a challenge.

But before such technical questions may be raised, before a political or military answer can be given, the first and necessary answer must come from the *human heart* and from the *Christian conscience* which refuses to let people simply starve in order to solve a military problem; to let women and children die with a cold and observant eye, because such dying belongs to political calculations. The first and natural impulse must be: "No! We don't let them die cold-heartedly." Only then and after such an answer is given, may we ask: "How? Under what circumstances? With what guarantees can such help be granted?" Let the generous heart of Christian America give the first answer before political reason tries to give one! For Christ's sake, do not leave us alone, now! Independently from blockade considerations, ways and means are fixed now to bring help even to our suffering brethren in occupied countries. It is late, terribly late! Don't let it be too late!



# News Flashes from National Christian Mission

**T**HREE Christian Missions have just been concluded. Those already held have been in Kansas City, Denver and Minneapolis. There are nineteen other Missions yet to be held. The series will conclude on March 23, 1941 in Los Angeles, Calif.

Dr. Adolf Keller of Geneva, Switzerland, arrived by Clipper from Lisbon in time for the Minneapolis Mission. He comes direct from the European scene with its suffering, hunger and war. His presence and messages in all the Missions this fall will be a tower of strength to the program. His presence has also greatly aroused the Missions on the plight of the refugees in Europe.

E. Stanley Jones of India, is the speaker on the first Sunday in the opening session of each Mission. At the first session in Kansas City in the Arena of the Municipal Auditorium, 11,000 were in attendance. In Denver, 9000 and in Minneapolis, 6000.

The National Christian Mission is going to every possible group in the community with the Christian Message. One of the most responsive groups is the labor group. In every Mission city there are from one to three men on the team of speakers whose major responsibility is the holding of conferences with, and the speaking to, labor organizations. The speakers, without exception, are having a most sympathetic hearing. At Minneapolis, Martin Hayes Bickham spoke to a dozen or more unions including the Newspaper Guild and the new Building Service Union. The Mission is helping to throw a bridge of understanding and fellowship across what has come to be an all too wide chasm between the Church and labor. In Kansas City, labor sponsored one of the evening mass meeting services in the Municipal Auditorium. A. J. Muste and Spencer Miller, Jr. were the two speakers.

In Denver there were 510 present from the State Capitol for a governmental luncheon for officials and employees of the State of Colorado. Judge Norris C. Bakke of the State Supreme Court was Chairman of the Committee which arranged the luncheon. E. Stanley Jones was the speaker and he was introduced by Governor Carr.

All three cities have met their expenses. Indications are now that there will be a surplus in each city. The expenses have been met through freewill offerings at the public meetings and from personal gifts.

In Greater Kansas City, there were 34 speakers on the Mission team; in Denver, 29; and in Minneapolis, 26—

or an average of 29 speakers to each place. In the former National Preaching Mission, 1936-37, there was an average of 15 speakers used in the 41 cities visited. The expansion of the teams has largely resulted from the effort to bring to the cities men and women who have special knowledge in the fields of government, social work, labor, education, family life, world relations, and the Church.

The speakers are meeting an average of 45 assignments daily. In Kansas City there was a total of 314 assignments. No assignment was missed during the entire week.

One of the most important parts of these Missions is the work in high schools and colleges. In some cities, where it is possible to do so, a speaker is assigned to each senior high school for the week. Wherever this is done, the speaker holds convocations, speaks before high school organizations, clubs, classes and to the Parent-Teachers' Association. Much time is given to personal interviews. In Minneapolis, 25 high schools, colleges, universities and seminaries were visited during the week. During each week-end a Youth Mission is held on Friday evening and all day Saturday. Over 4000 young people attended in Kansas City.

In each Mission city, the "forgotten man" is not forgotten. In each community this "forgotten man"—he is usually under 30 years of age—is in the jails and penitentiaries. James Holmes of Los Angeles, California, has been in the three Missions already held, to minister to this group and to help the local Federation of Churches to organize and plan more effectively for this needy group in the future.

The social workers and their clients are included in the Mission program in every city. Worth M. Tippy, Muriel Lester and Mark A. Dawber have served and inspired this indispensable group in each Mission through luncheons, dinners and seminar meetings.

The women of each city attend the morning Bible Forums from 10 to 11:30. The daily attendance has been all the way from 1200 to 3500.

There are evening mass meetings daily through the eight days in each city. Some of the highest peaks of inspiration and evangelistic results have been in these meetings.

There are many other items of news that should be



given, but space forbids. The next issue of the Bulletin will carry additional information concerning the next four Missions in Oklahoma City, Houston, Little Rock and Indianapolis.

JESSE M. BADER,  
*Director National Christian Mission*

### Taft Heads Laymen's Group

A Laymen's Sponsoring Committee has been appointed for the purpose of bringing to the National Christian Mission the moral support and commendation of a group of trusted lay people in the various denominations. The

Committee is headed by Charles P. Taft, well-known Cincinnati lawyer and civic leader.

In the *Christian Herald* for October a feature article, entitled "Two and Two," describes the conservation program which is being organized by Dr. Guy H. Black. His task is to mobilize 200,000 selected laymen who will go out in pairs to carry the message of the Mission to homes in the communities and to enlist men and women for active church membership. His program is being organized as a "Church Loyalty Crusade."

An article in *Time*, popular weekly magazine, contains an excellent interpretation of the Mission in the issue of October 14, entitled "Reaching the Unreached."

## Race Relations in Church and Industry

THE need for "mature religion, daily, hourly," in the matter of race relations was the key-note sounded to seventy national leaders of both the Negro and white races at the 19th annual meeting of the Federal Council's Department of Race Relations held on October 9 at Riverside Church, New York.

Discussing the subject of how the churches can help in the application of the Christian ideal of race relations in industry, industrial experts termed organized religion as "the only groups that can overcome race prejudice." Mr. Harry Uviller, Impartial Chairman and Administrator of the Dress Industry, said: "If we can impress people with the view our great religions are taking toward life, we shall be able to solve the question of race in industry as well as race everywhere. It is impossible to hope that labor unions and employers will lose their race prejudice if they are surrounded by it elsewhere."

Participating in the discussion were Mr. Mark Starr, Educational Director, International Ladies Garment Workers Union, Mrs. Maida Springer, a Negro worker and member of that Union, and Mr. D. S. Sargent of the Consolidated Edison Company. Out of the discussion came the suggestion of the possibility of their working together in consultation with church leaders.

The luncheon session carried the theme of "Let's Be Realistic," in an address by the Rev. Allan Knight Chalmers of Broadway Tabernacle. "We strive for an ideal tomorrow but borrow in the process of its attainments from the falsehoods of yesterday," he said.

"To that ideal you must be true if you are being realistic at all."

The Committee on Church Activities under its chairman, Rev. Philip C. Jones, sponsored the afternoon session with invited ministers who held a discussion of methods of promoting interracial fellowship through the churches. Dr. Murray S. Howland of Binghamton, N. Y., cited cases in which progress had been made in overcoming race prejudice in schools, in the employment field, and within church groups, through programs of education, personal visitation to those in responsible positions, wider contact with members of both races and frank facing of facts. Reading letters from Negro ministers who were asked for comments on Race Relations Sunday, Rev. O. Clay Maxwell, pastor Mt. Olivet Baptist Church, Harlem, gave a picture of their reaction to a "fixed" day, many of them feeling that spontaneous interracial activity between churches all through the year would go a long way in the movement.

"There must be a paying of a large price for the sake of achieving the ideals of brotherhood in Christ and the fellowship of races within and outside the church," stated the Rev. James H. Robinson, young Negro pastor of The Church of the Master (Presbyterian) in New York's Harlem, "There is no monopoly of any racial group on this question; it is for all to face," he said. "We say we live in a democracy, but many of us have experiences in making that democracy work which savor of anything else but. . ."

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A statement from Mrs. Lucius R. Eastman, co-chairman of the Department, emphasized the goals of the Department in striving for Christian democracy in America. Its work was reviewed by its executive secretary, Dr. George E. Haynes, and its associate secretary, Miss Katherine Gardner. New phases of the work within the past year include leadership in behalf of better church programs in areas of share-croppers and tenants in the South by the placing of a religious extension worker in selected rural counties to work through churches of all denominations in those areas. Ministers' institutes with educational extension courses are being promoted, and inter-racial activity in church and community programs is being developed, including participation in the United Christian Adult Movement and the National Christian Mission.

In a business session approval was given to the expansion of the Department's work, and special recognition was taken of the coöperation of the Home Missions Council, the Council of Women for Home Missions, the American Missionary Association and other agencies which are helping to promote the rural program.

Presiding over other sessions were Rev. W. H. Jer-

nagin of Washington and the Rev. S. H. Sweeney of St. Marks Methodist Church, New York.

RACE RELATIONS SUNDAY, 1941

The Department of Race Relations announces the 19th annual observance of Race Relations Sunday February 9, 1941, marking Interracial Brotherhood Month. At this time church groups promote various types of programs of an interracial character and renewed emphasis is given to interracial brotherhood.

An all-embracing note of brotherhood is struck in a poem written specially for the occasion by the Negro poet, Leslie Pinckney Hill, principal of State Teachers College, Cheyney, Pa. One verse says:

“And though the mad dictators chafe  
And froth their threats, here we declare  
No nation on the earth is safe  
Till men find freedom everywhere.

Special literature for the use of church and community groups will be in circulation December first. Voluntary coöperation everywhere is solicited for service in special projects for radio, fellowship groups and similar types of community activity, looking toward all-year-round interracial coöperation.

# Churches Convene in Biennial Council

**P**LANs already announced for the Biennial Meeting of the Federal Council of the Churches of Christ in America, which is to be held in Atlantic City, N. J., December 10-13, in conjunction with annual meetings of other interdenominational agencies, indicate an occasion of great importance for coöperative planning in American Christianity.

During the week beginning December 8, the following interdenominational bodies will be in session:

- Home Missions Council
- Foreign Missions Conference of North America
- Council of Women for Home Missions
- Missionary Education Movement
- United Stewardship Council
- Federal Council of the Churches of Christ in America

Beginning at eleven o'clock on the morning of December 10, and continuing through Thursday December 12, these organizations will be holding joint sessions dealing with the general theme, "The American Churches and the Needs of the Hour." Four specific

areas of interest will be canvassed, partly in plenary sessions and partly in seminar groups, as follows:

- The World Mission of the Church
- The Church and the International Crisis
- The Church and Unmet Needs in America
- Church Coöperation and Unity.

The several interdenominational organizations, with the exception of the Federal Council, will hold their business meetings prior to the beginning of the joint sessions on December 10, at eleven o'clock. The business sessions of the Federal Council will take place on the afternoon and evening of December 12 and the morning and afternoon of December 13.

On Wednesday evening, December 11, there will be a banquet with two distinguished features: the biennial address by the President of the Council, Dr. George A. Buttrick, and the biennial report of The State of the Church, presented by a special committee headed by Miss Georgia Harkness.

One of the main items of business in the Federal Council's Biennial Meeting will be the report and discussion

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of the Committee on Appraisal of the Council's Program. This committee, appointed nearly a year ago and headed by Mr. Francis S. Harmon, Chairman of the Laymen's Coöperating Commission, has been entrusted with the following responsibility: "a thorough-going appraisal of the whole program of the Federal Council, with a view to determining whether the available resources are being used in the most advantageous way and for the most important objectives."

A special conference of representatives of state and local councils of churches will be held at breakfast on

Thursday morning, December 12, for the purpose of nominating the twelve persons who, when approved by their respective denominational authorities, are to represent the interests of state and local councils of churches upon the Federal Council, and six similar representatives upon the Executive Committee.

The election of officers for the biennium 1941-42 will take place on December 13. The nomination of the members of the Executive Committee for each denomination is made by the official representatives of that denomination attending the Biennial Meeting.

## Dr. Moody Liaison Official With Chaplains

ON October 16 Dr. Paul Dwight Moody, President of Middlebury College, Vermont, began his service as the new liaison official between the churches and the Protestant chaplains ministering to the men who enter training under the selective draft and who are in the Army and Navy. His chief responsibility will be to represent the churches in giving counsel and assistance to the chaplains.

The Trustees of Middlebury College have released Dr. Moody for this service for a year. The call to Dr. Moody was extended by the Federal Council of the

Churches of Christ in America and the General Committee on Army and Navy Chaplains. Dr. Moody has established his office in the Woodward Building, Washington, D. C. He will spend much of his time visiting the chaplains at their posts. It is estimated that there will be 1000 chaplains in the training camps and in the Army and Navy within the next year. Dr. Moody will serve as a civilian representing the interest of the coöperating churches in the chaplains. The Roman Catholic Church has a similar official working with Catholic chaplains, Bishop John Francis O'Hara.

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Dr. Moody, who has been president of Middlebury College since 1921, is the son of Dwight L. Moody, the distinguished evangelist and founder of the Northfield (Mass.) Schools. During the World War Dr. Moody was chaplain at the general headquarters of the American Expeditionary Forces in France, being at first assistant and later successor to Bishop Charles H. Brent as Chief of Chaplains. On his return from France he became associate minister of the Madison Avenue Presbyterian Church, New York, where he served until he was called to the presidency of Middlebury College. Prior to the War he had been for five years minister of the South Congregational Church of St. Johnsbury, Vt. Dr. Moody holds the degree of Doctor of Divinity from Yale.

The appointment of Dr. Paul D. Moody indicates the concern which is being felt in the Churches for the young men who will soon be leaving their homes and communi-

ties for training camps. The one way in which the churches can follow them with a religious ministry and pastoral care is through the chaplains who are appointed by the Government as a part of the Army and Navy staffs. In order to keep these chaplains closely related to the life of the Church and to prevent them from feeling isolated in their abnormal environment, Dr. Moody is to serve as a living link between them and the Church. His function will be to strengthen the spiritual work and distinctively religious activities of the chaplains. He will not be a chaplain himself but an ambassador-at-large from the churches to the chaplains.

### Moral Protection at the Camps

At the last meeting of the Federal Council's Executive Committee on September 20, a statement was unanimously adopted calling attention to the lack of provisions in the Conscription Act for the protection of men in the Training Camps from the evils of the liquor and vice traffics. The resolution was as follows:

"WHEREAS, in the Selective Service Draft Act of May 18, 1917, providing for the mobilization of the man power of the nation during the World War, provision was made to protect the men in the armed services of the country from the evils of intemperance and vice; and

"WHEREAS, the Congress of the United States has recently, on September 16, 1940, enacted a Selective Draft Act providing for the calling during peace time of large numbers of our citizens into the military service for the purpose of training; and

"WHEREAS, no adequate provision has been made in the Act for the protection of the physical and moral welfare of the men during such training, therefore be it

"RESOLVED, that we respectfully urge the Military and Naval authorities of the United States to promulgate such regulations as will adequately safeguard the moral and physical well-being of the men who during this training period are called for this service to their country."

### Materials on Migrants

To relate a local church group—missionary society, adult class, young people's group—to the significant and interesting work of church agencies among migrant workers, a leader will want the *Handbook—Materials on Migrants*, published by the Home Missions Council and Council of Women for Home Missions, 297 Fourth Avenue, New York, for ten cents.

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## Dr. Moss Serving Foreign Relief

The Foreign Missions Conference loaned Dr. Leslie Bates Moss of its staff for half-time service during the month of September as Director of the Committee on Foreign Relief Appeals in the Churches. He has continued as full-time Director since the first of October.

## New Publications

*Universal Week of Prayer: January 5-12, 1941*

Topics and suggestions prepared by Robert E. Speer.

Five cents per copy. \$2.00 per 100. \$9.00 per 500.

*The Conscientious Objector and the Selective*

*Training and Service Act of 1940*

An analysis of the legislation, regulations and procedures affecting conscientious objectors. Five cents per copy, \$1.00 per 100 copies.

*A List of Selected Books on the Relation of Mental Hygiene and Personality to the Pastoral Ministry*

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The Universal Week of Prayer  
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The Universal Week of Prayer will be of special significance this coming year because of the vast concerns and great problems which face Christians around the world. In this present situation nothing short of the Holy Spirit—a manifestation of superhuman wisdom, love and power, in answer to believing united intercession—will prevail.

The Federal Council, through its Department of Evangelism, invites all churches to join in the observance. The Topics are prepared again this year by Dr. Robert E. Speer, and have as their timely theme, "Christ, the Answer to the World's Need."

The Week of Prayer observed simultaneously in all the churches of America is a means through which spiritual oneness is expressed. Through the World's Evangelical Alliance the observance is made world-wide.

Many local churches are ordering the Week of Prayer Topics for distribution to all members of the parish. The price is: five cents per single copy; up to 50 copies, three cents each; \$2.00 per hundred; \$9.00 per 500 or more, postpaid. Orders should be sent to the Department of Evangelism, 297 Fourth Avenue, New York.

NEWS OF STATE AND LOCAL COÖPERATION

North Carolinians Unite in  
Plea for World Brotherhood

The annual meeting of the North Carolina Council of Churches, at Thomasville on September 17, memorialized all Christian bodies to set apart a period in their annual meetings for the prayerful consideration of the following appeal: "In view of the critical world situation which confronts us, with its accompaniment of devastated homes, thwarted lives, and widespread fear, the North Carolina Council of Churches . . . reaffirms its dedication to the cause of world brotherhood, justice and peace . . . In the name of the Prince of Peace we would call upon all men of good will to join with us in this reaffirmation and to devote themselves to the relief of suffering and the homeless, to the rekindling of hope and faith, and to the re-creation of peace in a war-torn world."

Volume I, No. 1 of the North Carolina

*Church Council Bulletin* made its appearance in September 1940. Designated contributions from denominational bodies, individual churches and individuals entitle all ministers within the denominations represented in the Council to receive the *Bulletin* without cost. It is also to be mailed to all registrants at the annual convocation as well as individuals who contribute a dollar or more to the support of the Council. Ernest J. Arnold, General Secretary, is editor.

Social Service Through  
Buffalo Churches

The University of Buffalo, in coöperation with the Council of Social Agencies and the Buffalo Council of Churches, has opened an eight-week series of discussion meetings on "Social Service through the Church." The course meets each Friday from 12:30 to 2:10 p. m. The subjects include: Religion in Social Work, The Parish Worker as a Case Worker, Assistance to Families, The Church's Place in the Advancement of Mental Hygiene, Social and Spiritual Prob-

Dr. Miller: Associate General Secretary

Dr. J. Quinter Miller, who had been Executive Secretary of the Federal Council's Field Department for the past two years, while at the same time continuing to serve as the General Secretary of the Connecticut Council of Churches and Religious Education, on September 1 resigned his post in Connecticut and is now giving full time to the national work.

On the same date Dr. Miller became Associate General Secretary of the Federal Council of Churches with special responsibility for the relation of the Federal Council to state councils, city and county councils, ministers' associations and for the development of interchurch co-operation in local communities throughout the nation.

As chairman of the staff of the Inter-Council Field Department Dr. Miller is associated with the executives of the following other organizations having responsibility for a field program: the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference of North America, the Council of Women for Home Missions, the National Council of Church Women, the Missionary Education Movement and the United Stewardship Council. All these are functions in a coördinated effort for the strengthening of co-operation in all phases of the churches' work.

lems of Illness, The Child as a Member of the Church and Community, Probation Parole and the Courts, Coördinating Community Services and Building Parish Programs.

The course is designed primarily to assist in training volunteers to help their pastors. Field trips to agencies are included. Discussion leaders are drawn from universities, hospitals, social agencies and churches. The students are appointed by their pastors. The churches pay the registration fee of five dollars. Forty students enroll in the class. The coördinator is Mrs. Frank L. Janeway, who is in charge of the Department of Social Service of the Buffalo Council of Churches.

"Reality, Loyalty,  
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The Greater New York Federation has suggested to its constituent churches the holding of special meetings with three major emphases: (1) The vivid realiza-

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tion of a personal relationship to God; (2) A devoted loyalty to Christ and his church; (3) A definite sense of responsibility to others. More than one hundred congregations have accepted this suggestion and many hundreds more are expected to do so. The Federation acts as a channel through which plans made by the various churches are shared. It also serves as a bureau through which volunteer speakers may be secured.

### A County Youth Camp

The Gilmore (West Va.) County Council of Churches conducted a Youth Camp in June. The County Board of Education offered free use of Tanner High School. The General Secretary of the State Council helped plan the program. Ministers, their wives and public school workers gave their time to promote and conduct the camp.

One dollar in cash was all the money each camper paid. Each boy and girl brought two quarts of canned vegetables, a small quantity of meat, a few eggs, some canned fruit, butter, a cot, bedding, a plate, cup, knife, fork and spoon. A man and his wife were secured to cook. A company in Glenville installed a refrigerator free. The people of the community sent in extra dainties. Classrooms were

used for dormitories, the auditorium for assembly. The forenoons were given over to class work, the afternoons to rest and recreation, evenings to vespers, pageants, and stunts. One said it was the greatest contribution ever made to the religious life of the county; another, that it did more to bring the churches into fellowship than anything that had ever happened.

This is a plan by which thousands of rural counties can bring the joys and values of the High School Religious Camp within the cost range of rural youth.

### Illinois Extends Mission Throughout State

A glance at the State Council's program in Illinois reveals the care with which the impact of the Christian Mission has been planned. An outline of its major features follows:

1. Eight district rural life conferences in September, based upon the theme: "Coördinating Rural Forces."
2. Choir Hymn Festivals, during October and November, sponsored by colleges, county councils, ministers associations and councils of church women.
3. A team of one hundred speakers to serve Illinois communities for Thanksgiving morning Union Services.

4. The Chicago Mission—November 17-20
5. The Springfield Mission—November 21-24
6. "Every Community Missions," including High Schools, November 25-December 8.
7. Continuation and Conservation—January to Easter

### Goodrich Gates in New Position

Rev. Goodrich Gates, for three years Associate Secretary of the Cincinnati Council of Churches, has resigned to accept an appointment by the Presbyterian Board of Christian Education to be its Field Secretary in the Chicago area. Dr. Gates has been actively related to the executive direction of the Social Service program and inter-church progress in greater Cincinnati, as well as serving in the executive direction of its newly acquired program of religious education. Dr. Henry Pearce Atkins is Executive Secretary of the Council.

### Wichita Opens Laboratory Training School

A laboratory school for church school teachers of primary and junior pupils was opened on September 13 at the First Presbyterian Church in Wichita, Kansas. It will continue for ten weeks. This demonstration and observation feature in leadership education combines theory and practice. It has been found that teachers make most rapid progress in such a laboratory situation. Additional classes in the community leadership school will be conducted at the Central Christian Church.

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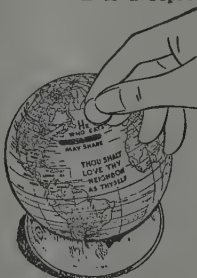
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# AMONG THE NEW BOOKS

## The Social Gospel Re-examined

By F. ERNEST JOHNSON

Harper & Bros. \$2.00

Readers of the BULLETIN, already familiar with the remarkable work of Dr. Johnson as executive secretary of the Federal Council's Department of Research and Education in analyzing contemporary social problems in the light of Christianity, will warmly welcome this latest volume from his pen. It represents the mature reflection of a Christian of deep spiritual insight and educational experience.

That the current revival of "orthodoxy" has done something to the so-called "social Gospel" is obvious, but the net effect has not been clear. Dr. Johnson's book sheds the most important light which the confused subject has yet received. It frankly recognizes that the "social Gospel" as popularly held, has been theologically shallow, yet points out its elements of permanent validity. It insists, on the one hand, that "liberal social Christianity needs to rediscover its roots in the historic Christian faith," and, on the other hand, that "a vigorous social ethic is vital to orthodoxy."

The chief weakness in the "Social Gospel," as diagnosed by Dr. Johnson, is that its philosophy, its ideals, and its programs have not been clearly attached to the "driving power" of Christianity itself. Many of the social pronouncements of the churches have disclosed little that was distinctively Christian; they were only what high-minded humanists would say. An impressive plea is made that the social ethic of the Church be formulated as the corporate testimony of the spiritual community which is custodian of the great Christian assumptions about God, sin and redemption, love and sacrifice. A task of theological reconstruction is held to be necessary which will reveal the relevance of the cardinal teachings of Christianity to an

historical situation very different from that in which they were formulated.

While rejecting any notion of inevitable progress, Dr. Johnson contends that there is no reason to set limits upon the improbability of man. Human nature is not so oriented away from God that only miraculous accessions of grace can ameliorate its condition. Personality is itself a part of the "supernatural" order.

Liberal Christianity has had an unfortunate tendency to keep the Church busy with any good works that needed to be done. The true social function of the Church is to be itself a community in which the highest fellowship is realized and through which this Christian experience is brought into effective contact with the social problems of the community-at-large. There is a strong emphasis upon the importance of the lay members of the Church in their several vocational tasks.

One of the basic difficulties facing the Church Dr. Johnson finds in the secularization of the public mind which has resulted from the elimination of religion from education.

The discussion of the Christian ethic with reference to war is well-balanced. It is "muddy thinking," Dr. Johnson declares, to lump all kinds of war into a single category and pronounce an indiscriminate judgment. The individual pacifist is to be welcomed as a modern saint, but pacifism can never be made a political strategy except in a nation of pacifists. Pacifism is described as being like monasticism in not being able to accept responsibility for the ordering of the life of the secular community.

—S. M. C.

## What Is Christianity?

By CHARLES CLAYTON MORRISON

Willett, Clark & Co. \$3.00.

These "Lyman Beecher Lectures" by the distinguished editor of *The Christian Century* were the subject of spirited con-

troversy when they were delivered at Yale University and will now doubtless precipitate further debate. The main thesis is that Protestantism has not made the Church sufficiently central in its thought and work. To the question asked in the title the answer is given that Christianity is the Christian Church, the continuous stream of fellowship in which God has revealed Himself. Our generation must recover the "catholicity" of the Church. Roman Catholicism has been at fault in making the hierarchy alone the repository of God's revelation. Protestantism has been at fault in its divisive and irresponsible individualism.

Since the Church is regarded as the living community through which God reveals Himself and carries on His saving work in history, the unity of the Church becomes a matter of primary importance. The methods by which it is to be achieved are treated in a forthright manner.

Almost every well-known position is challenged at some point! The liberals, the Barthians, and the "Back-to-the-Historical-Jesus" group all receive rapier-like thrusts from an author who knows how to take a clear-cut position and defend it sturdily. The net result is to focus Protestant attention upon the significance of the Church and to give it a greatly heightened place in the Protestant picture.

## Black Labor Chant

By DAVID WADSWORTH CANNON, JR.

Association Press. \$1.00

It takes a poet to lay bare the heart of a people. It takes a poet to see beauty that escapes the average eye. On these grounds David Cannon was a poet of the first rank. And a craftsman, too. He could say in four lines what most men take pages to express. When an untimely death cut short his labors he was already a leader among the younger poets of his race.

Reading his book, "Black Labor Chant," is a moving experience. Although little, it is a book of surprising power. Nearly every page stabs the conscience like a stinging arrow or gives sudden insight into some tangled area of living.

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In times like these the writings of David Cannon become more than racial poetry. They cry aloud to a deeply troubled world which is frantically seeking some surer means of life. "Black Labor Chant" is at least one signpost pointing in the desired direction.

—HARRY V. RICHARDSON

## Protestantism's Hour of Decision

By JUSTIN WROE NIXON  
Judson Press. \$1.39.

The always stimulating professor of Christian theology and ethics at the Colgate-Rochester Divinity School here

addresses himself vigorously to the question, how Protestantism can furnish the dynamic religion which mankind needs in this hour of crisis.

The volume begins with an interpretation of Christianity as it has come down to us through the centuries—affirming the worth of man as the creation of God, a moral purposefulness in existence, the divine incarnation in Christ, and the Church as the community which enshrines the hope of a fellowship as wide as humanity. An arresting chapter on America's contribution to world Christianity follows, pointing out the significance of the principle of the separation of Church and State, the urge in American Christianity toward civic and social reform, and the capacity for voluntary religious association and co-operation. The historical relation between Protestantism and the development of democracy is strongly stressed. The Protestant churches are described as "small-scale democracies," and the essentials of the democratic system are held to be necessary to the health of Protestantism.

The latter part of the book discusses the function of Protestantism in seeking a solution of major ills of our day—particularly the economic situation and the lack of international order. In economics the author takes a balanced middle ground, arguing for a progressive improvement of the present system in the direction of co-operation. In the analysis of world order, he disavows pacifism in favor of a "Christian patriotism," and adds an appendix which sets forth the view that the "pacifism of Jesus" does not provide a program for those who have the responsibility for government. The final emphasis is on the need for a spiritual revival expressing itself in Christian faith and Christian living.

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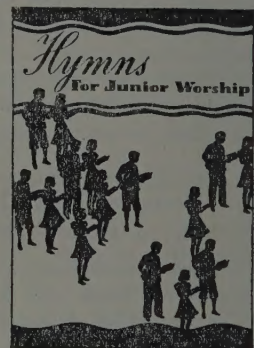
—(INTERNATIONAL JOURNAL, July-August, 1940.)

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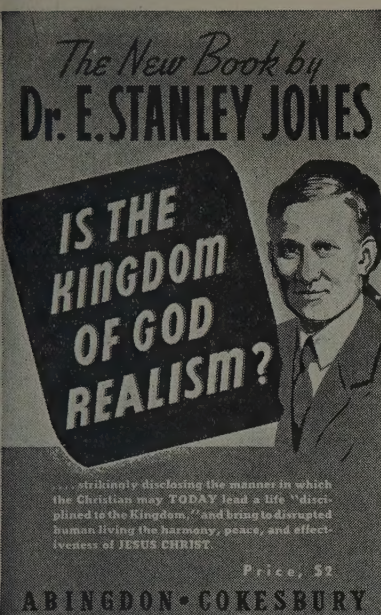
—(EXPOSITOR, July, 1940.)

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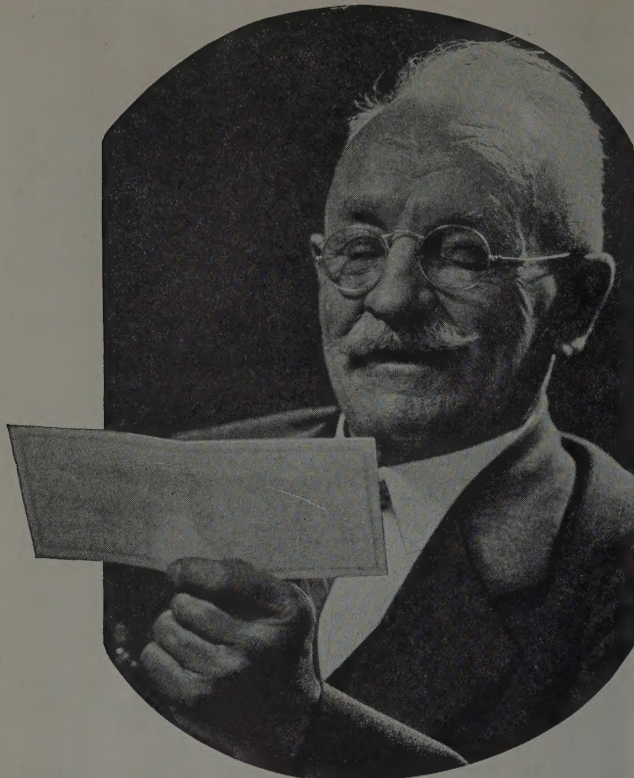
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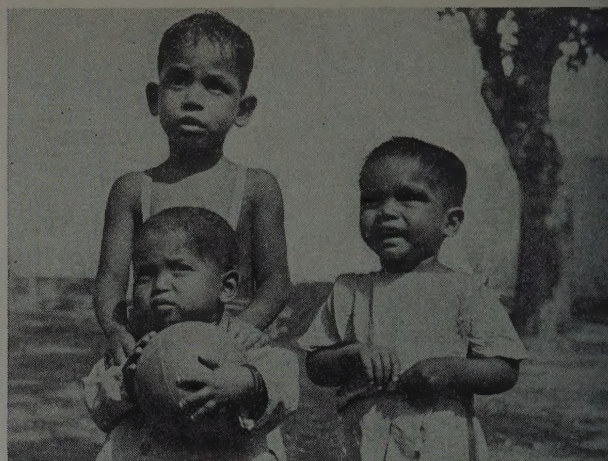
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